PRAS'NOPANIṢAD

SWAMI ŚARVANANDA

I RAMAKRISHNA MATH
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Upaniṣad Series

PRAS'NOPANIṢAD

Including original verses, construed text (anvaya) with a literal word by word translation, English rendering of each passage, copious notes and Introduction

BY

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INTRODUCTORY NOTE

THIS Upaniṣad has derived its name from the six Praśnas or questions it contains. It belongs to the Atharvaveda and is probably of the Pippalādaśakhā. Śaṅkara calls it a Brāhmaṇa complementary to the Mantra Upaniṣad, *i.e.* the Muṇḍaka, which also belongs to the same Veda. There are six chapters in the Upaniṣad, and each begins with a question. The first question refers to the origin of the created beings, the second to the constituents of the human personality, the third to the nature and origin of Prāṇa; the fourth is about the psychological aspect of the human personality, the fifth about Praṇava, and the sixth about the metaphysical principle in man. Like the Taittirīyopaniṣad, it also takes the reader gradually from the gross to the subtle principles of life, revealing one by one all the folds of Matter that enwrap the Ātman. Moreover, in this Upaniṣad alone we find a clear mention being made of the creation originating from Matter and Energy.

NOTE ON TRANSLITERATION

In this book, Devanāgarī characters are transliterated according to the scheme adopted by the International Congress of Orientalists at Athens in 1912 and since then generally acknowledged to be the only rational and satisfactory one. In it the inconsistency, irregularity and redundancy of English spelling are ruled out: f, q, w, x and z are not called to use; one fixed value is given to each letter. Hence a, e, i and g always represent अ, ए, इ and ग् respectively and never ए, इ, ऐ and ज् or other values which they have in English; t and d are always used for त् and द् only. One *tialde*, one accent, four macrons and ten dots (2 above, 8 below) are used to represent adequately and correctly all Sanskrit letters. *The letter C alone represents* च्. Since the natural function of h will be to make the aghoṣa ghoṣa (e.g., kh, ch, ṭh, th, ph, gh, jh, ḍh, dh, bh), it would be an anomaly for a scientific scheme to use it in combinations like ch and sh for giving च् and ष् values; hence ch here is छ् and sh स् ह्. The vowel ऋ is represented by ṛ because ri, legitimate for रि only, is out of place, and the singular ṛi is an altogether objectionable distortion. The *tialde* over n represents ञ्, ñ. Accent mark over s gives श्, ś; dots above m and n give anusvāra (ं), ṁ and ङ्, ṅ, respectively. Dots below h and r give visarga (:), ḥ and ऋ, ṛ, respectively. Dots below s, n, t and d give their corresponding cerebrals ष्, ण्, ट् and ड्, ṣ, ṇ, ṭ and ḍ; and macrons over a, i, u and ṛ give आ, ई, ऊ, and ॠ, ā, ī ,ū, ṝ respectively. Macrons are not used to lengthen the quantity of e and o, because they always have the long quantity in Sanskrit. Sanskrit words are capitalized only where special distinctiveness is called for, as in the opening of a sentence, title of books, etc. The scheme of transliteration in full is as follows:

अ a, आ ā, इ i, ई ī, उ u, ऊ ū, ऋ ṛ, ॠ ṝ, ए e, ओ o, ऐ ai, औ ou, ं ṁ, : ḥ, क् k, ख् kh, ग् g, घ् gh, ङ् ṅ, च् c, छ् ch, ज् j, झ् jh, ञ् ñ, ट् ṭ, ठ् ṭh, ड् ḍ, ढ् ḍh, ण् ṇ, त् t, थ् th, द् d, ध् dh, न् n, प् p, फ् ph, ब् b, भ् bh, म् m, य् y, र् r, ल् l, व् v, श् ś, ष् ṣ, स् s, ह् h.

|| ॐ तत् सत् ||

PEACE INVOCATION

ॐ भद्रं कर्णेभिः शृणुयाम देवाः भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरङ्गैस्तुष्टुवाꣳसस्तनूभिर् व्यशेम देवहितं यदायुः ॥
स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः ।
स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति नो बृहस्पतिर् दधातु ॥

ॐ शान्तिः । शान्तिः । शान्तिः ॥

देवाः O gods (or worshipful Ones) कर्णेभिः with the ears (of the teacher and the disciple) भद्रम् what is auspicious (i.e. words of the scripture etc.) शृणुयाम may we hear. यजत्राः efficient to sacrifice (वयम् we) अक्षभिः with eyes भद्रम् what is auspicious (sacrifice, worship, etc.) पश्येम may we behold. स्थिरैः perfect (lit. firm) अङ्गैः limbs and organs तनूभिः bodies (युक्ताः वयम् we having) तुष्टुवांसः singing (your praise) देवहितम् allotted by the Lord आयुः span of life व्यशेम may we obtain fully. वृद्धश्रवाः He who is glorified in the scriptures by ancient preceptors इन्द्रः the Supreme Lord नः for us स्वस्ति prosperity (in our study and in the practice

of what is learned) दधातु may confer. विश्ववेदा: all-knowing पूषा Pūṣan (lit. he who nourishes the world) नः स्वस्ति दधातु may confer on us prosperity अरिष्टनेमि: he who protects from harm तार्क्ष्य: the celestial Bird नः स्वस्ति दधातु may confer on us prosperity. बृहस्पति: the Lord of Prayers (ब्रह्मवर्चसं परिपाल्य taking care of our spiritual lustre) नः स्वस्ति दधातु may confer on us prosperity.

Om. O worshipful Ones, may our ears hear what is auspicious. May we, efficient to worship, see with our eyes what is auspicious. May we, who sing your praise, live our allotted span of life in perfect health and strength.

May Indra, the Lord who is extolled in the scriptures, Pūṣan the all-knowing, Tārkṣya who saves from all harm, and Bṛhaspati who protects our spiritual lustre, vouchsafe us prosperity in our study of the scriptures and the practice of the truths contained therein.

Om Peace: Peace: Peace.

[NOTES—These two Peace Invocations are mantras that originally occur in the Ṛgveda Saṁhitā (l. lxxxix. 8. 6), and are used in connection with the Upaniṣads of the Atharvaveda].

PRAS'NOPANIṢAD

प्रथमः प्रश्नः FIRST QUESTION

ॐ नमः परमात्मने । हरिः ॐ ॥ सुकेशा च भारद्वाजः, शैब्यश्च सत्यकामः, सौर्यायणी च गार्ग्यः, कौसल्यश्चाश्वलायनो, भार्गवो वैदर्भिः, कबन्धी कात्यायनस्ते हैते ब्रह्मपरा ब्रह्मनिष्ठाः परं ब्रह्मान्वेषमाणा, एष ह वै तत्सर्वं वक्ष्यतीति, ते ह समित्पाणयो भगवन्तं पिप्पलादमुपसन्नाः ॥ १ ॥

भारद्वाजः Son of Bharadvāja सुकेशा (called) Sukeśas च and, शैब्यः son of Sibi सत्यकामः (called) Satyakāma च and, गार्ग्यः of the clan of Garga सौर्यायणी the grandson of Sūrya च and, आश्वलायनः the son of Aśvala कौसल्यः (called) Kausalya च and, वैदर्भिः of Vidarbha भार्गवः Bhārgava (*i.e.* born of the clan of Bhṛgu), कात्यायनः the son of Katya (one whose great-grandfather is still living) कबन्धी (called) Kabandhin—ते they ह so the story goes ब्रह्मपराः devoted to Brahman ब्रह्मनिष्ठाः steadfast in Brahman परम् the Supreme ब्रह्म Brahman अन्वेषमाणाः seeking (आसन् were); ते they ह indeed

एषः this person ह वै surely तत् that सर्वम् all वक्ष्यति will tell इति thus (निश्चित्य having thought) समित्पाणयः with sacrificial fuel in hand भगवन्तम् the venerable पिप्पलादम् Pippalāda उपसन्नाः approached.

Om, adoration to the Supreme Self. The Supreme Lord who is ever attracting all towards Him is the Highest Reality.

Sukeśas, the son of Bharadwāja; Satyakāma, the son of Sibi; the grandson of Sūrya of the clan of Garga; Kausalya, the son of Aśvala; Bhārgava of Vidarbha; Kabandhin, the son of Katya;—all [1] these were devoted to Brahman and steadfast [2] in Brahman, and were in search of the supreme Brahman. With [3] sacrificial fuel in hand, they approached the venerable Pippalāda, thinking that he would tell them all that.

[NOTES—1. *All these were devoted to Brahman*—'Brahman' here means the Saguṇabrahman of the Vedas.

2. *Steadfast in Brahman*—*i.e.*, well established in the practices of devotion to the Saguṇabrahman or Hiraṇyagarbha.

3. *With sacrificial fuel in hand*—According to the customary rules, one should not visit the king, the deity in the temple, and the Guru without offering some kind of present. It was also customary with the pupils in

ancient times to get for their teachers the fuel for sacrifices.]

तान् ह स ऋषिरुवाच,—भूय एव तपसा ब्रह्मचर्येण श्रद्धया संवत्सरं संवत्स्यथ, यथाकामं प्रश्नान् पृच्छत, यदि विज्ञास्यामः सर्वं ह वो वक्ष्याम इति ॥ २ ॥

सः that ऋषिः Ṛṣi (revealer of some Vedic mantra) तान् to them उवाच said ह verily तपसा by penance, ब्रह्मचर्येण by abstinence, श्रद्धया by faith, भूयः again एव indeed संवत्सरम् a year संवत्स्यथ live. (अनन्तरम् after that) यथाकामम् according to the desire प्रश्नान् questions पृच्छत may ask; यदि if विज्ञास्यामः (we) know वः to you ह assuredly सर्वम् all वक्ष्यामः shall tell.

The Ṛṣi said to them: 'Live again a year more in penance, abstinence, and faith; then you may ask questions according to your desire; if I know them, assuredly I shall tell everything to you.'

[Notes—The Śruti here clearly indicates by the story that unless the pupil is thoroughly trained and disciplined through Tapas, abstinence, and faith, it is not possible to comprehend subtle spritual truths. While Tapas and Brahmacarya are helpful in restraining the mind and the senses, Śraddhā is needed to make the pupil's mind receptive to the holy teachings imparted by the Guru.]

अथ कबन्धी कात्यायन उपेत्य पप्रच्छ, भगवन कुतो ह वा इमाः प्रजाः प्रजायन्त इति ॥ ३ ॥

अथ afterwards कात्यायनः कबन्धी Kabandhin, the young son of Katya, उपेत्य having approached (Pippalāda) पप्रच्छ asked: भगवन् Venerable Sir, इमाः these (visible) प्रजाः creatures कुतः whence ह वै as they say प्रजायन्ते are born?

Then Kātyāyana Kabandhin having approached (Pippalāda) asked (him): 'Venerable Sir, whence are these creatures born?'

तस्मै स होवाच—प्रजाकामो वै प्रजापतिः, स तपोऽतप्यत, स तपस्तप्त्वा, स मिथुनमुत्पादयते रयिञ्च प्राणञ्चेति, एतौ मे बहुधा प्रजाः करिष्यत इति ॥ ४ ॥

सः he (Pippalāda) तस्मै to him उवाच said: सः that प्रजापतिः Creator प्रजाकामः (सन्) being desirous of creatures तपः austerities (meditation) अतप्यत performed; सः he तपः meditation तप्त्वा having performed एतौ these two मे my प्रजाः creatures बहुधा in manifold way करिष्यतः will do (produced) इति thus (निश्चित्य having determined) सः he रयिम् food (Matter) प्राणम् Prāṇa (Energy) च and मिथुनम् pair उत्पादयते created.

To him Pippalāda replied: 'The Creator' desirous of progeny performed austerity in the

form of meditation. Having performed austerity, He created the pair—Matter [2] and Energy—thinking that they together would manifoldly bring forth creatures for Him.

[NOTES—1. *Creator*—Hiraṇyagarbha.

2. *Matter and Energy*—According to Śaṅkarācārya Rayi in the text means food, or the Moon; and Prāṇa means Fire, or the eater. Śaṅkara's interpretation is based upon the Vedic notion that all food is produced by the subtle influence of the Moon which is the cause of the liquid principle or Rasa on the earth; and the Sun which gives the earth its fire-principle or Tejas is the consumer of the former. This is physically as well as physiologically true: for life is sustained and multiplied by food and respiration, Anna and Prāṇa. We have translated रयि as Matter and प्राण as Energy. Hiraṇyagarbha, the cosmic mind, first created out of himself Matter and Energy which produce all the varieties of the universe. This interpretation is in accord with the discoveries of modern Science, and quite convincing when read with the subsequent passages.]

आदित्यो ह वै प्राणो, रयिरेव चन्द्रमा, रयिर्वा एतत् सर्वं यन्मूर्त्तं चामूर्त्तं च, तस्मान्मूर्तिरेव रयिः ॥ ५ ॥

आदित्यः the Sun, ह वै verily प्राणः Energy; चन्द्रमा the Moon एव verily रयिः Matter वा or यत् what मूर्त्तम् with form (gross) यत् what च and अमूर्त्तम् formless (subtle) एतत् these सर्वम् all वै verily रयिः Matter; तस्मात् therefore मूर्तिः form एव indeed रयिः Matter.

The [1] Sun is Energy, and Matter [2] indeed is the Moon; or, Matter [3] verily are all these —what is with form and what is formless; therefore [4] form is Matter.

[NOTES—1. *The Sun is Energy.*—The Sun being the greatest centre of Energy, it has been conceived of as the mainspring of life and activity, and is identified here with the Prāṇa, the cosmic Energy.

2. *Matter indeed is the Moon.*—The Moon being devoid of all heat and light, is identified with inert matter; moreover, just as the Moon shines by the light of the Sun, so Matter too expresses itself through force or energy. Probably there is another reason for this identification. The word Rayi means food, and according to the Vedic mythology, the nectar of the Moon is the food of the gods, and on the earth all vegetables are produced through its influence; so the Moon is food or Rayi; but the crudeness of the simile has been cleared in the next sentence.

3. *Matter verily are all these etc.*—Here the Śruti hints at the latest scientific view that whatever exists in this universe—objects with form or without form, gross or subtle, atomic or compound—is Matter, that Rayi and Prāṇa or Matter and Energy, are mutually convertible, and that the difference between the two is not radical but only conceptual—a difference only in the states of manifestation.

4. *Therefore form is Matter.*—But according to the ordinary conception of matter, it is inert and gross and occupies space, *i.e.*, it has form.]

अथादित्य उदयन् यत् प्राचीं दिशं प्रविशति तेन प्राच्यान् प्राणान् रश्मिषु सन्निधत्ते । यद्दक्षिणां यत्प्रतीचीं यदुदीचीं यदधो यदूर्ध्वं यदन्तरा दिशो यत्सर्वं प्रकाशयति तेन सर्वान् प्राणान् रश्मिषु संन्निधत्ते ॥ ६ ॥

अथ now आदित्यः the Sun उदयन् having risen यत् when प्राचीम् the eastern दिशम् quarter प्रविशति enters, तेन by that प्राच्यान् eastern प्राणान् Prāṇas रश्मिषु in the rays सन्निधत्ते holds; यत् when दक्षिणाम् southern यत् when प्रतीचीम् western यत् when उदीचीम् northern यत् when अधः nadir, यत् when ऊर्ध्वम् zenith, यत् which अन्तरा intermediate दिशः quarters, यत् when (अन्यत् else) सर्वम् all प्रकाशयति illumines तेन by that सर्वान् all प्राणान् Prāṇas रश्मिषु in the rays सन्निधत्ते holds.

Now, when the Sun after having risen enters the East, then he holds Prāṇas of the East in his rays. When he illumines the South, the West, the North, the Zenith, the Nadir, the Intermediate quarters, and all, by his rays he holds all the Prāṇas.

[NOTES—The Śruti here states that wherever there is the manifestation of life and energy, they are due to the quickening influence of the Sun.]

स एष वैश्वानरो विश्वरूपः प्राणोऽग्निरुदयते । तदेतदृचाभ्युक्तम् ॥ ७ ॥

सः He एषः this प्राणः Prāṇa विश्वरूपः of universal form वैश्वानरः of universal life अग्निः Fire उदयते rises. तत् that एतत् this ऋचा by the Ṛk अभ्युक्तम् described.

Thus[1] rises He the Prāṇa, of universal life and universal form, the Fire. It has been described by the following Ṛk.[2]

[NOTES—1. *Thus rises he etc.*—The Sruti asserts that the Sun and Fire are both manifestations of the same Prāṇa (Energy) which is universal and all pervading.

2. *Ṛk.*—A laudatory verse a collection of which constitutes the Ṛgveda.]

विश्वरूपं हरिणं जातवेदसं परायणं ज्योतिरेकं तपन्तम् ।
सहस्ररश्मिः शतधा वर्तमानः प्राणः प्रजानामुदयत्येष सूर्यः ॥ ८ ॥

विश्वरूपम् of universal form हरिणम् full of rays जातवेदसम् omniscient परायणम् the basis of all (life) एकम् one ज्योतिः effulgent तपन्तम् he who gives heat (तम् सूर्यम् the sun सुधियः विज्ञातवन्तः the seer know). सहस्ररश्मिः of thousand rays शतधा in hundred ways वर्त्तमानः existing प्रजानाम् of the creatures प्राणः life एषः this सूर्यः the sun उदयति rises.

(The wise know him, who is) of universal form, full of rays, omniscient, the basis of all

(life), the effulgent one, and (great) giver of heat. There rises the Sun of thousand rays who is manifold in existence and the life of all creatures.

[NOTES—The spiritualization of Prāṇa identified with the Sun is most significant in the Vedāntic Metaphysics.]

संवत्सरो वै प्रजापतिः, तस्यायने दक्षिणञ्चोत्तरं च । तद्ये ह वै तदिष्टापूर्त्ते कृतमित्युपासते, ते चान्द्रमसमेव लोकमभिजयन्ते, त एव पुनरावर्त्तन्ते । तस्मादेत ऋषयः प्रजाकामा दक्षिणं प्रतिपद्यन्ते । एष ह वै रयिर्यः पितृयाणः ॥ ९ ॥

प्रजापतिः Prajāpati (Lord of the creatures) वै verily संवत्सरः the whole year; तस्य his दक्षिणम् च the south उत्तरम् च and the north अयने two paths (वर्तेत exist); तत् therefore ये who ह वै verily (or, as it is well-known) तत् that इष्टापूर्त्ते (इष्टम् च पूर्त्तम् च) the performance of Vedic sacrifices and doing such philanthropic works as digging a well or a tank for the public, or establishing an alms-house etc., कृतम् work worth doing, or of permanent value, इति thus उपास्ते do devoutly ते they चान्द्रमसम् the lunar लोकम् world अभिजयन्ते conquer (attain); ते they एव verily पुनरावर्त्तन्ते return again. तस्मात् therefore एते these ऋषयः the Ṛṣis प्रजाकामाः desirous of progeny दक्षिणम् the southern प्रतिपद्यन्ते go; एषः this ह वै indeed रयिः Matter यः which पितृयाणः the path of the manes.

The [1] year is verily Prajāpati, and his [2] paths are two, the southern, and the northern; now, those who perform the *Iṣṭāpūrta* [3] (Vedic sacrifice and charitable work) thinking them as works of supreme value, they attain the world of the Moon and afterwards return here again. Therefore those Ṛṣis who desire offspring go by the Southern Path. Matter [4] verily is this path of the manes.

[Notes—1. *The year is verily Prajāpati.*—Here 'year' means Time. Time indeed is Prajāpati, the Lord of creation, because everthing is within the control of time. Moreover, psychologically the conception of time forms the basis of that of creation; for creation is the phenomenon of causation (*i.e.*, a reading of Reality as cause and effect). We cannot conceive of a cause changing into an effect without the necessary conception of moments which alone gives us the idea of antecedence and sequence. Śrī Kṛṣṇa also says in the Gītā 'Of measurers I am Time.'

2. *His paths etc.*—As the year has two parts according to the two solstices, so two paths are laid out by the Prajāpati (Time) for the departed souls in accordance with the Law of Causation, or Karma and its due effect. *Vide* Notes on Gītā VIII. 24, 25 (Advaita Ashrama Edition)

3. *Iṣṭāpūrta*—

अग्निहोत्रं तपः सत्यं भूतानां चानुपालनम् ।
आतिथ्यं वैश्वदेवञ्च इष्टमित्यभिधीयते ॥

'The daily sacrifice of *Agnihotra*, austerity, truthfulness, maintenance of animals, feeding of the guests and feeding the birds and beasts—these are called *Iṣṭa*.'

वापीकूपतडागादि देवतायतनानि च ।
अन्नप्रदानमारामः पूर्त्तमित्यभिधीयते ॥

'Sinking wells or excavation of tanks for the public, building temples, giving food to the hungry, laying out public gardens—these are called *Pūrta*.'

4. *Matter verily is this path of the manes.*—Since those alone who are attached to the material life go to the Candraloka by this 'path of the manes' and return again and again into this world, it is called matter in contradistinction to the other path spoken of in the next section, which leads to the spiritual illumination and non-birth. This *Pitṛyāna* is the material conception of Life—a gross dream, as it were, of the soul, hence it is matter.]

अथोत्तरेण तपसा ब्रह्मचर्येण श्रद्धया विद्ययात्मानमन्विष्यादित्यमभिजयन्ते । एतद्वै प्राणानामायतनमेतदमृतमभयमेतत् परायणमेतस्मान्न पुनरावर्त्तन्त इत्येष निरोधः । तदेष श्लोकः ॥ १० ॥

अथ again तपसा by austerity ब्रह्मचर्येण by self-discipline, श्रद्धया by faith, विद्यया by knowledge, आत्मानम् the Ātman, Self अन्विष्य having sought उत्तरेण by the Northern Path आदित्यम् the Sun अभिजयन्ते attain. एतत् this (Sun) वै verily प्राणानाम् of all the Prāṇas or Energy आयतनम् abode (source); एतत् this अमृतम् immortal and

imperishable, अभयम् free from fear, एतत् this परायणम् supreme resort; एतस्मात् from this (Sun) पुनः again न आवर्त्तन्ते do not return. इति thus एषः this (the Northern Path) निरोधः (is) the end (*lit.* restriction). तत् on the same एषः this श्लोकः verse (भवति there is).

But those who have sought the Ātman by austerity, abstinence, faith and knowledge, attain [1] the Āditya by the Northern Path. This [2] is the source of all Energy, this is immortal and free from fear, this is the supreme resort. From there they do not return, for it [3] is the end. There is the following verse on it:

[NOTES—1. *Attain the Āditya*—According to other Upaniṣads and the *Brahmasūtras*, such a soul goes along the Devayāna (Path of gods) to the world of the Āditya; and from there goes on to the Brahmaloka, the world of Brahmā, and at the end of the cycle of time merges into Brahman along with Brahmā. This is known as the path of Kramamukti (gradual liberation).

2. *This is immortal etc.*—Because the follower of this path is no more subjected to transmigration.

3. *It is the end*—Śaṅkarācārya explains निरोधः of the text as 'blocked,' *i.e.* this Northern Path is blocked for the ignorant and persons devoid of the necessary qualities.]

पञ्चपादं पितरं द्वादशाकृतिं दिव आहुः परे अर्धे पुरीषिणम् । अथेमे अन्य उ परे विचक्षणं सप्तचक्रे षडर आहुरर्पितमिति ॥ ११ ॥

पञ्चपादम् with five feet द्वादशाकृतिम् with twelve forms पितरम् father दिवः of the sky परे above अर्धे half पुरीषिणम् excreting (giving rains) आहुः (the sages) say. अथ again परे अन्ये others इमे these (the sages) विचक्षणम् the seer (the sun) सप्तचक्रे of seven wheels षडरे on six-spoked (chariot) अर्पितम् placed (इति thus) आहुः say.

Some sages say that he [1] is the father with [2] five feet and twelve [3] forms, giving rains from the upper half of heaven; others again say that the [4] seer is placed on a chariot of seven [5] wheels and six [6] spokes.

[Notes—1. *He is the father.*—The sun is called the father of all because all life proceeds from him and is sustained by him. The sun is identified with the year or Time as he is the maker or measurer of Time.

2. *With five feet—i.e.*, with the five seasons, counting Hemanta and Śiśira as one.

3. *Twelve forms—i.e*, the twelve months.

4. *The seer—i.e.*, the sun who sees and knows all, since he is immanent in all in the form of energy.

5. *Seven wheels—i.e.*, the seven rays or colours known as the seven horses of the Sun.

6. *Six spokes*—the six (Indian) seasons.

The drift of the text is that it is the Sun, the Prāṇa, who makes the time, who marks it out into the year which has several sub-divisions and phases, and who thus functions as the controller and father of all. This verse occurs originally in the Ṛgveda—1. 164. 12.]

मासो वै प्रजापतिस्तस्य कृष्णपक्ष एव रयिः शुक्लः प्राण-
स्तस्मादेत ऋषयः शुक्ल इष्टं कुर्वन्तीतर इतरस्मिन् ॥ १२ ॥

मास: the month वै verily प्रजापति: Prajāpati (lord of creatures) तस्य its कृष्णपक्षः the dark fortnight एव only रयि: matter शुक्ल: the bright (fortnight) प्राण: Prāṇa. तस्मात् therefore एते these ऋषय: the Ṛṣis शुक्ले in the bright (fortnight) इष्टम् sacrifices कुर्वन्ति perform; इतरे others इतरस्मिन् in the other (*i.e.* in the dark fortnight).

The month is verily Prajāpati. Its dark fortnight is Matter, and its bright fortnight Prāṇa. Therefore some Ṛṣis perform their sacrifices in the bright fortnight; others in the other half.

[NOTES—The same play of light and darkness—of Matter and Energy—of activity and inactivity—which is manifest in infinite Time, in the form of creation and dissolution, is noticeable also in the period of a year in two solstices and also in a month in the form of two fortnights, and in a day in the form of day and night.]

अहोरात्रो वै प्रजापतिस्तस्याहरेव प्राणो रात्रिरेव रयिः ।
प्राणं वा एते प्रस्कन्दन्ति ये दिवा रत्या संयुज्यन्ते, ब्रह्म-
चर्यमेव तद्यद्रात्रौ रत्या संयुज्यन्ते ॥ १३ ॥

अहोरात्र: Day and Night वै surely प्रजापति: Prajāpati. तस्य its अह: day एव indeed प्राण: Prāṇa (Energy)

रात्रिः night एव verily रयिः matter. ये who दिवा by day रत्या in sexual intercourse संयुज्यन्ते combine प्राणम् Prāṇa वै assuredly एते they प्रस्कन्दन्ति dissipate. रात्रौ in night यत् when रत्या in sexual intercourse संयुज्यन्ते are united तत् that ब्रह्मचर्यम् control एव indeed.

Day and night are Prajāpati; of Prajāpati day is Prāṇa (Energy) and night is matter. So those who unite in sexual love by day, dissipate their Prāṇa; but[1] control, indeed, is that when they unite by night.

[NOTES—1. *But control indeed etc.*—We have translated the word Brahmacarya in the text as 'control' —for it apparently means here 'discipline,' or self-control in sexual indulgence, and not complete continence which the word usually means.]

अन्नं वै प्रजापतिस्ततो ह वै तद्रेतस्तस्मादिमाः प्रजाः प्रजायन्त इति ॥ १४ ॥

अन्नम् food वै verily प्रजापतिः Parjāpati: ततः from that तत् that रेतः the seed (semen) (जायते is produced); तस्मात् from that इमाः these प्रजाः creatures प्रजायन्ते are born.

Food is verily the Prajāpati. From that is produced the seed, and from that again all these creatures are born.

[NOTES—This Section directly gives the answer to the first question; but hitherto the Śruti has been dealing only with the fundamental principles of creation. The question was 'Whence are these creatures born?'; and in answer to it, the teacher first said (Sec. 4) that Matter and Energy are the two fundamental principles of creation. Next (Sec. 5 to 8) the various expressions and functions in general, of Energy and Matter, in maintaining the creation are described. Then (Sections 9 and 10) he spoke of the two paths, the material and the spiritual, by which a soul can travel after death, according to his Karma and Knowledge. Next (Sections 11 to 13) he digressed in giving the descriptions of minor sub-divisions of time, such as seasons, months, and days, and pointed out that all these divisions, like Time itself, are but the working of the same Matter and Energy, and through them they control the life. And then in the present Section he gives the direct reply that 'from the seed the creatures are born.'

It may appear strange why the teacher should apparently depart so much from the point before directly giving the answer which after all was a statement of a simple biogenetic fact perhaps well-known to the questioner himself. But there is a deeper significance in it. In making so many preliminary statements with regard to Prāṇa and Rayī (Energy and Matter) before mentioning the biological origin of life, the teacher had two things in view. First, by stating the fact that Matter and Energy are the principal sources of the Creation, the teacher pointed out that the bioplasmic origin of life is but a secondary expression of the same Matter and Energy. Secondly, by mentioning the

eschatology even before his answer to the question on the origin of life, he hinted that there could be no first origin of life, nor of any creature for the matter of that, in the true sense of the term. Life is beginningless and so are the creatures. The life-principle, the soul, has to undergo bodily expressions from time to time, from Cycle to Cycle,—that is all,—but has no real origin.

In the Sections 9, 12, 13 and 14 the word Prajāpati is used with a peculiar significance. Primarily the word means Brahmā or Hiraṇyagarbha whose another expression is Time (as explained in the notes on the 9th Section) and then it is used rather loosely for the minor divisions of Time such as year, month, and day, as they consist of the dual expressions of Matter and Energy. In the 14th Section, the sperm is called Prajāpati since it is the source of the individual physical life as Hiraṇyagarbha is that of the collective.]

तद्ये ह वै तत्प्रजापतिव्रतं चरन्ति ते मिथुनमुत्पादयन्ते। तेषामेवैष ब्रह्मलोको येषां तपो ब्रह्मचर्यं येषु सत्यं प्रतिष्ठितम् ॥ १५ ॥

तत् thus ये those तत् that प्रजापतिव्रतम् rule of Prajāpati चरन्ति observe ते they मिथुनम् a pair उत्पादयन्ते produce. येषां of those तपः penance ब्रह्मचर्यम् abstinence, येषु in whom सत्यम् truth प्रतिष्ठितम् established, तेषां their एव verily एषः this ब्रह्मलोकः the heaven of Brahmā.

Therefore, those who observe the [1] rule of Prajāpati produce [2] a pair. For them verily

is the Brahmaloka,[3] who have penance and abstinence [4] and in whom truth abides.

[NOTES—1. *The rule of Prajāpati—i.e.* Ṛtukālagamanam, and what is spoken of in section 13.

2. *Produce a pair—i.e.*, son and daughter.

3. *The Brahmaloka*—Here only the Candraloka is meant and not the supreme heaven of Brahmā.

4. *Abstinence—i.e.*, Brahmacarya mentioned in section 13.

This section tells us that those ignorant householders who simply observe 'the rule of Prajāpati,' get the fruit in this world in shape of sons and daughters,' but those who have in addition, penance 'discipline,' and truthfulness and have performed Iṣṭāpūrta, go to the 'Heaven of Moon' hereafter.]

तेषामसौ विरजो ब्रह्मलोको न येषु जिह्ममनृतं न माया चेति ॥ १६ ॥

येषु in whom जिह्मम् deceit, अनृतम् falshehood, न not, माया guile च and न not, तेषाम् their असौ that विरजः pure ब्रह्मलोकः the world of Brahmā. इति thus (the section ends).

That pure [1] world of Brahmā belongs to them only in whom rests not deceit, falsehood or guile.

[NOTES—1. *Pure world of Brahmā—i.e.*, the supreme heaven spoken of in section 10.]

END OF THE FIRST QUESTION

द्वितीयः प्रश्नः SECOND QUESTION

अथ हैनं भार्गवो वैदर्भिः पप्रच्छ । भगवन् कत्येव देवाः प्रजां विधारयन्ते? कतर एतत्प्रकाशयन्ते? कः पुनरेषां वरिष्ठ इति ॥ १ ॥

अथ then वैदर्भिः भार्गवः the Bhārgava of Vidarbha एनम् him पप्रच्छ asked, भगवन् Holy Sir, कति how many एव verily देवाः gods प्रजाम् creatures विधारयन्ते support? maintain. कतरे how many एतत् this प्रकाशयन्ते manifest? कः who पुनः again एषाम् of these वरिष्ठः the greatest?

Next, the Bhārgava of Vidarbha asked him: 'Holy Sir, how many are the Gods [1] who support the creatures? How many (of them) manifest [2] it? And who again is the greatest of them?'

[Notes—1. *The gods—i.e.*, powers, organs, or the senses.

2. *Manifest it—i.e.*, express their power.]

तस्मै स होवाचाकाशो ह वा एष देवो वायुरग्निरापः पृथिवी वाङ्मनश्चक्षुः श्रोत्रं च । ते प्रकाश्याभिवदन्ति वयमेतद्बाणमवष्टभ्य विधारयामः ॥ २ ॥

स he (Pippalāda) तस्मै to him उवाच said, एषः that देवः god आकाशः the sky, वायुः air, अग्निः fire, आपः water, पृथिवी earth, वाक् speech (organ of speech), मनः mind, चक्षुः eye, श्रोत्रम् ear च and ते they प्रकाश्य having manifested (their power) अभिवदन्ति vaunt वयम् we एतत् this बाणम् body (*lit.* perishable) अवष्टभ्य having held together विधारयामः support.

To him he replied: 'The ether is that God, the air, fire, water, earth, speech, mind, eye and ear. These having manifested their power, vaunt and say, "We (each of us), holding this body, support it."'

तान् वरिष्ठः प्राण उवाच । मा मोहमापद्यथ अहमेवैतत्पञ्चधात्मानं प्रविभज्यैतद्बाणमवष्टभ्य विधारयामीति ; तेऽश्रद्दधाना बभूवुः ॥ ३ ॥

वरिष्ठः the supreme (chief) प्राणः Prāṇa (vital energy) तान् to them उवाच said मोहम् self-delusion मा do not आपद्यथ fall into: अहम् I एव verily एतत् this आत्मानम् myself पञ्चधा in five parts प्रविभज्य having divided एतत् this बाणम् body अवष्टभ्य holding विधारयामि support. ते the (they other gods) अश्रद्दधानाः unbelieving बभूवुः became.

The chief Prāṇa then declared: 'Do not be deluded. I[1] alone, dividing myself into five

parts, hold this body and support it.' But they were not disposed to believe his words.

[NOTES—1. *I alone dividing myself etc.*—Here it refers to the five kinds of vital breath, *viz.*, Prāṇa, Apāna, Samāna, Udāna, and Vyāna which are supposed to function in maintaining the body. But the powers which the sensory and motor organs manifest by their functioning are only expressions of the one vital energy that pervades the whole body, and which again is a part of the universal energy. There is only one Prāṇa that acts through the body and Nature. This truth has been allegorically described here as well as in the subsequent sections.]

सोऽभिमानादूर्ध्वमुत्क्रमत इव ; तस्मिन्नुत्क्रामत्यथेतरे सर्व एवोत्क्रामन्ते, तस्मिꣳश्च प्रतिष्ठमाने सर्व एव प्रातिष्ठन्ते । तद्यथा मक्षिका मधुकरराजानमुत्क्रामन्तं सर्वा एवोत्क्रामन्ते, तस्मिꣳश्च प्रतिष्ठमाने सर्वा एव प्रातिष्ठन्त, एवं वाङ्मनश्चक्षुःश्रोत्रं च ते प्रीताः प्राणं स्तुन्वन्ति ॥ ४ ॥

सः he (Prāṇa) अभिमानात् from indignation ऊर्ध्वम् upward उत्क्रमते was going out इव as if; तस्मिन् when he (*i.e.* the chief Prāṇa) उत्क्रामति when gone out, अथ thereupon इतरे others सर्वे एव all प्राणाः Prāṇas (senses and organs) उत्क्रामन्ते get out; तस्मिन् when he (*i.e.* the chief Prāṇa) च and प्रतिष्ठमाने when being established सर्वे all एव verily प्रातिष्ठन्ते are established. तत् यथा as मधुकर-राजानम् the king of the bees (queen-bee) उत्क्रामन्तम् in

going out सर्वाः all एव verily मक्षिकाः bees उत्क्रामन्ते go out तस्मिन् when he (the King) प्रतिष्ठमाने being established सर्वाः एव all प्रातिष्ठन्ते are established; एवम् thus वाक् speech मनः mind चक्षुः eyes श्रोत्रम् ears च and (अकुर्वन् did). ते they प्रीताः being pleased प्राणम् the Prāṇa स्तुन्वन्ति praise.

He from indignation appeared to go out upwards (from the body); thereupon as he was about to go out, all others seemed to go out and when he was being established, all others were also established. Just as bees go out when their queen goes out, and settle down when she settles down, so did the speech, mind, eye, ears, (etc.). Being satisfied they praise the Prāṇa.

[NOTES—It should be noted here that mind also is included among the dependants of Prāṇa; *i.e.*, even the mental activities are but the expressions of the same energy that functions through the body and the senses.]

एषोऽग्निस्तपत्येष सूर्य एष पर्जन्यो मघवानेष वायुः ।
एष पृथिवी रयिर्देवः सदसच्चामृतं च यत् ॥ ५ ॥

एषः this (Prāṇa) अग्निः fire (सन् being) तपति burns एषः this सूर्यः sun; एषः this पर्जन्यः cloud (एषः this) मघवान् Indra एषः this वायुः wind एषः this देवः bright

one पृथिवी the earth, रयिः (matter) सत् what *is* असत् what is *not* च and अमृतम् immortal च and यत् what.

He[1] burns as fire; He is the sun: He is the cloud; He is Indra; He is the wind. This bright one is (verily) earth, matter, what[2] *is* and what[3] is *not* and also what[4] is immortal.

[NOTES—1. *He burns as fire etc.*—Śrī Śaṅkarācārya explains the first half of this passage as follows: He burns as fire, shines as the sun, rains as the cloud, and rules the subjects and kills the demons as Indra.

2. *What is—i.e.*, the gross, visible objects.

3. *What is not—i.e.*, subtle, imperceptible causal matter. It is called *asat* because it is non-existent to the senses.

4. *What is immortal—i.e.*, which is the basis of the relative immortality of gods.

Here Prāṇa is spoken of as the ruling force of Nature, nay, as Nature herself.]

अरा इव रथनाभौ प्राणे सर्वं प्रतिष्ठितम् ।
ऋचो यजूꣳषि सामानि यज्ञः क्षत्रं ब्रह्म च ॥ ६ ॥

रथनाभौ in the nave of a wheel अराः spokes इव as प्राणे in Prāṇa सर्वम् all प्रतिष्ठितम् are established. ऋचः the Ṛks (Veda) यजूꣳषि Yajus (Veda) सामानि Sāmas (Veda) यज्ञः Sacrifice क्षत्रम् Kṣatriyas ब्रह्म Brāhmaṇas च and (तस्मिन् प्रतिष्ठितम् are established in that).

As spokes in the nave of the wheel, all [1] are fixed in Prāṇa—Ṛks, Yajus, Sāmas, sacrifice, Kṣatriyas and Brāhmaṇas.

[NOTES—1. *All are fixed in Prāṇa etc.*—Here the Vedas are mentioned as fixed in Prāṇa inasmuch as their recitation depends upon Prāṇa, or, it may mean that they have their original manifestation in Hiraṇyagarbha, the universal mind or Prāṇa. Prāṇa is identified with the universal life-force.]

प्रजापतिश्चरसि गर्भे त्वमेव प्रतिजायसे । तुभ्यं प्राण प्रजास्त्विमा बलिं हरन्ति यः प्राणैः प्रतितिष्ठसि ॥ ७ ॥

त्वम् thou एव verily प्रजापतिः lord of creatures (सन् being) गर्भे in the womb चरसि dwellest, प्रतिजायसे art re-born. प्राण O Prāṇa इमाः these प्रजाः creatures तु again तुभ्यम् to these बलिम् offerings हरन्ति bring, यः that त्वम् thou प्राणैः with the Prāṇas (*i.e.*, senses) प्रतितिष्ठसि dwellest.

Verily, as Prajāpati thou wanderest in the womb and art born again. To [1] thee, O Prāṇa, who dwellest in the body with the senses these creatures carry their offerings.

[NOTES—Prāṇa is Prajāpati, the universal Life; as a finite principle of life he enters into the womb and is re-born in the form of a child,—this is the play of Life, of Prāṇa.

1. *To Thee these creatures carry etc.*—The senses gather the perceptions of their respective objects not for any selfish gain, but for fostering the Life, the Prāṇa in the body.]

देवानामसि वह्नितमः पितॄणां प्रथमा स्वधा ।
ऋषीणां चरितं सत्यमथर्वाङ्गिरसामसि ॥ ८ ॥

(त्वम् thou) देवानाम् for gods वह्नितमः the best carrier, पितॄणां for the manes प्रथमा first स्वधा offering (*lit.* that which gives satisfaction) अथर्वाङ्गिरसाम् Atharvāṅgiras ऋषीणाम् of the Ṛṣis सत्यम् true चरितम् effort, work, असि (thou) art.

Thou art the [1] best carrier for gods and the first offering to the manes. Thou art the true effort of Atharvāṅgiras [1] Ṛṣis.

[NOTES—1. *The best carrier for gods*—It is believed that the god of fire, Agni, carries to other gods the oblation offered into the fire, and so he has got the name Vahni (carrier). Agni is but another expression of Prāṇa which is immanent in all, even in the gods. So who can be a better carrier of offerings than Prāṇa?

2. *Atharvāṅgiras Ṛṣis.*—Śaṅkarācārya takes it as the senses.]

इन्द्रस्त्वं प्राण तेजसा रुद्रोऽसि परिरक्षिता ।
त्वमन्तरिक्षे चरसि सूर्यस्त्वं ज्योतिषां पतिः ॥ ९ ॥

प्राण O Prāṇa, त्वम् thou इन्द्रः Indra तेजसा by prowess रुद्रः Rudra असि art; परिरक्षिता the protector त्वम् thou सूर्यः the sun अन्तरिक्षे in the sky चरसि movest त्वम् thou ज्योतिषां of lights पतिः lord.

O Prāṇa, Thou art Indra,[1] and Rudra[2] by prowess, and (also art Thou) the Protector.[3] Thou movest in the sky as the sun. Thou[4] art the lord of lights.

[Notes—1. *Indra*—Here it may mean Brahmā the Creator.

2. *Rudra*—The Destroyer.

3. *The Protector*—*i.e.*, Viṣṇu.

4. *Thou art the lord of lights*—*i.e.*, all lights shine due to thee.]

यदा त्वमभिवर्षस्यथेमाः प्राण ते प्रजाः ।
आनन्दरूपास्तिष्ठन्ति कामायान्नं भविष्यतीति ॥ १० ॥

प्राण O Prāṇa त्वम् thou यदा when अभिवर्षसि rainest अथ then ते thy इमाः these प्रजाः creatures कामाय to the satisfaction of their desire अन्नम् food भविष्यति will be इति thus आनन्दरूपाः delightful तिष्ठन्ति remain (become).

O Prāṇa, when thou pourest down rain, these creatures of thine are delighted, hoping that there will be food according to their desire.

व्रात्यस्त्वं प्राणैकऋषिरत्ता विश्वस्य सत्पतिः ।
वयमाद्यस्य दातारः पिता त्वं मातरिश्व नः ॥ ११ ॥

प्राण O Prāṇa त्वम् thou व्रात्यः a Vrātya एकऋषिः the Fire named Ekarṣi. सन् being अत्ता eater (enjoyer) (तथा likewise) विश्वस्य of the universe सत्पतिः the good lord (or the lord of existence) (असि thou art). वयम् we (तव thy) आद्यस्य of the edible दातारः givers, मातरिश्व O Mātariśvan त्वम् thou नः ours पिता father (or—त्वम् thou मातरिश्वनः of the wind पिता father.)

Thou [1] art a Vrātya O Prāṇa, and the Ekarṣi fire that enjoys (the offerings). Thou art the universal lord of existence. We are the givers of Thy food. Thou art, O air, our father.

[NOTES—1. *Thou art a Vrātya*—A person is called Vrātya for whom the *Saṁskāras* or the sacramental rites have not been performed, *i.e.*, one who is ceremonially unclean. Prāṇa being the first born there was none to perform the *Saṁskāras* for him. Prāṇa is called Vrātya to indicate his inherent pure nature which requires no sacramental purification, and also the fact that he is the first born, the original source of the differentiated life. In Sanskrit rhetoric such expressions are called निन्दास्तुतिः *i.e.*, praise in the language of blame.]

या ते तनूर्वाचि प्रतिष्ठिता या श्रोत्रे या च चक्षुषि ।
या च मनसि सन्तता शिवां तां कुरु मोत्क्रमीः ॥ १२ ॥

ते Thy या which तनूः body वाचि in speech प्रतिष्ठिता is established या which श्रोत्रे in the ear या which च and चक्षुषि in the eyes (प्रतिष्ठिता is established); या which च also मनसि in the mind सन्तता pervades, ताम् that शिवाम् propitious कुरु do; मा do not उत्क्रमीः go away.

Make propitious that [1] body of Thine which exists in speech, in the ear, in the eye, and also which pervades the mind; do not go away.

[NOTES—1. *That body of Thine—i.e.*, that expression of thine.

It will be explained further by the Śruti itself in III-5. *Vide* also the note on II-3.]

प्राणस्येदं वशे सर्वं त्रिदिवे यत् प्रतिष्ठितम् ।
मातेव पुत्रान् रक्षस्व श्रीश्च प्रज्ञां च विधेहि न इति ॥१३॥

त्रिदिवे in the three worlds यत् whatever प्रतिष्ठितम् exists इदम् this सर्वम् all प्राणस्य of Prāṇa वशे under the control (वर्तते is). माता mother पुत्रान् the sons इव like (अस्मान् ourselves) रक्षस्व protect; नः for us श्रीः affluence प्रज्ञाम् intelligence विधेहि give. इति thus.

Whatever [1] exists in the three worlds, is all under the control of Prāṇa. (O Prāṇa) protect us as a mother (protects) her sons; give us affluence and intelligence.

[NOTES—1. *Whatever exists etc.*—Śaṅkarācārya has taken the first line to mean that 'all objects of this world are within the control of Prāṇa and also those objects of enjoyment that are in the third heaven of gods.']

END OF THE SECOND QUESTION

तृतीयः प्रश्नः THIRD QUESTION

अथ हैनं कौसल्यश्चाश्वलायनः पप्रच्छ । भगवन् कुत एष प्राणो जायते कथमायात्यस्मिञ्छरीरे? आत्मानं वा प्रविभज्य कथं प्रातिष्ठते? केनोत्क्रमते? कथं बाह्यमभिधत्ते? कथमध्यात्ममिति ॥ १ ॥

अथ then च and आश्वलायनः कौसल्यः Āśvalāyana Kausalya एनम् him (Pippalāda) पप्रच्छ asked, भगवन् Sir, एषः this प्राणः Prāṇa कुतः whence जायते is born? कथम् how अस्मिन् in this शरीरे body आयाति comes? कथम् how आत्मानम् himself प्रविभज्य having divided प्रातिष्ठते exists? केन by what means उत्क्रमते goes out? कथम् how बाह्यम् the outside (world) अभिधत्ते holds. कथम् how (वा also) अध्यात्मम् the internal इति thus (the question).

And then Āśvalāyana Kausalya asked him: 'Sir, whence is this Prāṇa born? How does he come into this body, and how does he exist (there) having divided himself (into five parts)? By what means does he go out? How does he hold the outside (world), and how the [1] internal?'

[NOTES—1. *The Internal—i.e.*, the body, the senses, and the mind.]

तस्मै स होवाचातिप्रश्नान् पृच्छसि ब्रह्मिष्ठोऽसीति तस्मात्तेऽहं ब्रवीमि ॥ २ ॥

सः he तस्मै to him (Kausalya) उवाच said—(त्वम् thou) अतिप्रश्नान् more difficult questions पृच्छसि askest. ब्रह्मिष्ठः supremely devoted to Brahman असि (thou) art इति thus तस्मात् therefore अहम् I ते to thee ब्रवीमि shall tell.

To him he said: 'Thou art asking more difficult questions. Thou art the greatest devotee of Brahman, so shall I tell it to thee.

आत्मन एष प्राणो जायते । यथैषा पुरुषे च्छायैतस्मिन्नेतदाततं मनोकृतेनायात्यस्मिञ्छरीरे ॥ ३ ॥

एषः this प्राणः Prāṇa आत्मनः from the Ātman जायते is born. यथा as पुरुषे on man छाया shadow (तथा so) एतत् this (Prāṇa) एतस्मिन् on this (the Ātman) आततम् is spread out, मनोकृतेन by the act of the mind अस्मिन् in this शरीरे body आयाति comes.

Of[1] the Ātman is born this Prāṇa. Like the shadow on a man, it is spread out on That. It comes into the body by[2] the acts of the mind.

[NOTES—1. *Of the Ātman is born etc.*—Here is a clear indication that the Energy whose play is the whole creation, both internal and external, is born of the Ātman, and covers the Being just as a shadow spreads over a body, *i.e.*, it has no separate existence apart from the Ātman, and it shrouds the real nature of the latter under its varied display, yet it is as non-essential as a shadow. This is called Māyā.

2. *By the acts of the mind—i.e.*, according to the volitional efforts and desires of the mind. It will be explained by the Śruti itself later on.]

यथा सम्राडेवाधिकृतान् विनियुङ्क्ते । एतान् ग्रामानेतान् ग्रामानधितिष्ठस्वेत्येवमेवैष प्राण इतरान् प्राणान् पृथक्पृथगेव सन्निधत्ते ॥ ४ ॥

यथा as सम्राट् the emperor एव verily अधिकृतान् officials एतान् these ग्रामान् villages एतान् these ग्रामान् villages अधितिष्ठस्व do you reside in and rule इति thus विनियुङ्क्ते orders, एवम् so एव verily एषः this (the chief Prāṇa) इतरान् other प्राणान् Prāṇas पृथक् पृथक् separately एव indeed सन्निधत्ते engages.

As an emperor orders his officials, saying 'Do you reside in and rule these villages and those', so does this (the chief Prāṇa), engage the other Prāṇas differently (in their different functions).

पायूपस्थेऽपानं चक्षुःश्रोत्रे मुखनासिकाभ्यां प्राणः स्वयं प्रातिष्ठते मध्ये तु समानः। एषह्येतद्धुतमन्नं समं नयति तस्मादेताः सप्तार्चिषो भवन्ति ॥ ५ ॥

पायूपस्थे (पायु-उपस्थ) in the organs of excretion and generation अपानम् the Apāna मुखनासिकाभ्याम् along with mouth and nose चक्षुःश्रोत्रे in the eye and the ear स्वयम् himself प्राणः Prāṇa प्रातिष्ठते exists. मध्ये in the middle तु and समानः Samāna (*lit.* that which equalizes); हि as एषः this (Samāna) एतत् this हुतम् eaten (*lit.* offered) अन्नम् food समम् equally नयति carries (distributes). तस्मात् from that (Prāṇa) एताः these सप्तार्चिषः the seven flames भवन्ति become.

'The Apāna is in the organs of excretion and generation; in the eye and the ear as well as in the mouth and the nose, dwells the Prāṇa himself; and in the middle is Samāna, and it distributes [1] the offered food equally to all parts. From it originate the [2] seven flames.

[NOTES—1. *Distributes the offered food etc.—i.e.*, gets the food assimilated equally into the system by digestion.

2. *The seven flames—i.e.*, the seven organs of perception—two eyes, two ears, two nostrils, and the mouth.]

हृदि ह्येष आत्मा । अत्रैतदेकशतं नाडीनां तासां शतं शतमेकैकस्यां द्वासप्ततिर्द्वासप्ततिः प्रतिशाखानाडीसहस्राणि भवन्त्यासु व्यानश्चरति ॥ ६ ॥

एषः this आत्मा the Ātman हृदि in the heart (वसति dwells) अत्र here नाडीनाम् of the nerves एतम् this एकशतम् hundred and one. तासाम् of those एकैकस्याम् of each one शतम् शतम् hundred प्रतिशाखानाडी सहस्राणि in each thousand branch nerves द्वासप्ततिः द्वासप्ततिः seventy-two each भवन्ति are. आसु in these व्यानः Vyāna चरति moves.

'In the heart dwells the Ātman. There are (in the heart) a hundred-and-one nerves, in each of them there are a hundred, and each of these branch nerves again has seventy-two thousand nerves. In all these the Vyāna moves.

[Notes—According to this passage, Vyāna is the Energy that works through the nervous system, and perhaps through arteries and veins also, during the circulation of blood. Sometimes the word नाडी is translated as artery. But it is not quite correct to do so; to the ancients, the difference between artery and nerve was not known; and we find them often confusing the functions of the two as of one and the same नाडी.]

अथैकयोर्ध्व उदानः पुण्येन पुण्यं लोकं नयति ।
पापेन पापमुभाभ्यामेव मनुष्यलोकम् ॥ ७ ॥

अथ now उदानः the Udāna एकया by one (of them) ऊर्ध्वः upwards पुण्येन by virtuous deeds पुण्यम् लोकम् the virtuous world नयति carries पापेन by sinful acts पापम् the sinful world (नयति leads); उभाभ्याम् by both एव verily मनुष्यलोकम् the human world.

'And then, through [1] one of them the Udāna carries (the soul) to the virtuous [2] world by virtuous deeds, to the sinful [3] world by the sinful acts, and by [4] both to the world of men.

[Notes—According to this section it is the Udāna Energy that carries the soul after death to the different worlds according to the good or bad Karma done by the soul in this world. Evidently then the Udāna is that subtle aspect of Prāṇa which not only pervades the whole system and sustains it but also controls the Liṅga-śarīra (the subtle body) in which the soul resides after leaving the physical body.

1. *Through one of them*—*i.e.*, through the Suṣumnā Nādī.

2. *Virtuous world*—*i.e.*, heavens of gods.

3. *Sinful world*—*i.e.*, the nether worlds and such mean births as that of animals, insects, and plants.

4. *By both*—*i.e.* when both sin and virtue are in a balanced state.]

आदित्यो ह वै बाह्यः प्राण उदयत्येष ह्येनं चाक्षुषं प्राणमनुगृह्णानः । पृथिव्यां या देवता सैषा पुरुषस्यापानमवष्टभ्यान्तरा यदाकाशः स समानो वायुर्व्यानः ॥ ८ ॥

आदित्यः the sun ह वै verily बाह्यः the external प्राणः Prāṇa, हि because एषः it एनम् this चाक्षुषम् in the eye प्राणम् Prāṇa अनुगृह्णानः gracing उदयति rises. पृथिव्याम् of the earth या which देवता the god (the energy) सा that एषा this पुरुषस्य of man अपानम् Apāna अवष्टभ्य having controlled (अनुग्रहम् कुर्वती वर्त्तते exists thus favouring); अन्तरा in the interspace (between heaven and earth) यत् which आकाशः the ether सः that समानः Samāna, वायुः the air व्यानः Vyāna.

'The sun is verily the external Prāṇa,—for he rises gracing [1] the Prāṇa in the eye. The [2] god which is in the earth controls the Apāna in man. The ether which is in the interspace is the Samāna; and the air is Vyāna.

[NOTES—1. *Gracing the Prāṇa in the eye.*—The rays of the sun make the eye see.

2. *The god which is in the earth*—Could it mean the force of gravity or even a vague indication of it?]

तेजो ह वाव उदानस्तस्मादुपशान्ततेजाः पुनर्भवमिन्द्रियैर्मनसि संपद्यमानैः ॥ ९ ॥

तेजः the fire ह वाव verily उदानः the Udāna तस्मात् therefore उपशान्ततेजाः those whose fire is extinguished मनसि in the mind सम्पद्यमानैः absorbed इन्द्रियैः with the senses पुनर्भवम् rebirth (प्रतिपद्यन्ते attain).

'The [1] Fire is verily the Udāna, for they in whom the [2] fire is extinguished go [3] for rebirth with their senses absorbed in the mind.

[NOTES—1. *The Fire—i.e.*, in the element fire are included both the concepts of heat and light.

2. *The fire is extinguished*—when the animal heat is gone.

3. *Go for rebirth etc.—i.e.*, die.]

यच्चित्तस्तेनैष प्राणमायाति, प्राणस्तेजसा युक्तः । सहात्मना यथासंकल्पितं लोकं नयति ॥ १० ॥

एषः this (man) (मरणकाले at the time of death) यच्चित्तः whatever his thought (भवति becomes) तेन with that (thought) प्राणम् the (chief) Prāṇa आयाति comes. प्राणः the Prāṇa तेजसा with the Fire (Udāna) युक्तः (सन्) being united आत्मना the Ātman सह with यथासंकल्पितम् as desired लोकम् world नयति leads on.

'Whatever his thought (at the dying moment), with that he [1] comes to the Prāṇa; the Prāṇa united with the Fire leads on with the Ātman [2] unto the desired world.

[NOTES—1. *He comes to the Prāna etc.*—According to the Vedānta, the self of man is encased by five sheaths,

viz., (1) Annamayakośa (physical sheath), (2) Prāṇamayakośa (sheath of vital energy), (3) Manomayakośa (mental sheath), (4) Vijānanamayakośa (sheath of intellect) and (5) Ānandamayakośa (sheath of primal nescience). These five again together make the three bodies of man: the first forms the gross body (Sthūlaśarīra), the second, third and fourth constitute the subtle body (Liṅgaśarīra) and the fifth forms the causal body (Kāraṇaśarīra). When physically alive, the soul is in all these three bodies, the causal being situated within the subtle and the subtle in the gross. In death, the self still remaining within the causal and subtle bodies separates away from the physical, and it is the subtle that forms the vehicle of the soul in its transmigration. Hence the Śruti tells here that after death the Jīvātman comes to Prāṇa, *i.e.*, in the Prāṇamayakośa of the subtle body with the mood of mind in which it was at the dying moment, and then moves on for a befitting reincarnation.

2. *The Ātman*—The Jīvātman.]

य एवं विद्वान् प्राणं वेद । न हास्य प्रजा हीयतेऽमृतो भवति तदेष श्लोकः ॥ ११ ॥

यः who विद्वान् one who knows एवम् as such प्राणम् Prāṇa वेद knows, अस्य his प्रजाः progeny न ह never हीयते perishes, (सः he) अमृतः immortal भवति becomes ; तत् thus एषः this श्लोकः stanza:

'The progeny of the wise man who knows the Prāṇa as[1] such never perishes; he becomes immortal. Here is the verse (about it).[2]

[NOTES—1. *As such—i.e.*, as described before.

2. *Never perishes—i.e.*, there never comes a break in his lineage. This might be taken as an *Arthavāda*—a mere eulogy of the Science of Prāṇa.]

उत्पत्तिमायतिं स्थानं विभुत्वं चैव पञ्चधा। अध्यात्मं चैव प्राणस्य विज्ञायामृतमश्नुते विज्ञायामृतमश्नुत इति ॥ १२ ॥

(प्राज्ञः the wiseman) प्राणस्य of the Prāṇa उत्पत्तिम् origin, आयतिम् incoming, स्थानम् the place विभुत्वम् all-pervasiveness च एव and also पञ्चधा fivefold (distribution) च एव moreover अध्यात्मम् internal expression विज्ञाय having known अमृतम् immortality अश्नुते attains इति so.

'The wiseman attains[1] immortality having known the origin[2] of the Prāṇa, its advent, place,[3] all-pervasiveness,[4] its[5] fivefold distribution, and its internal aspect,—yea, (he) attains immortality.'

[NOTES—1. *Attains immortality*—it may mean here the attainment of the Hiraṇyagarbha state or some powers.

2. *Origin and advent*—see III, 3.
3. *Place*—see III, 5, 6.
4. *All-pervasiveness*—see II, 5—13.
5. *Fivefold distribution etc.*—see II, 3.]

END OF THE THIRD QUESTION

चतुर्थ प्रश्नः FOURTH QUESTION

अथ हैनं सौर्यायणी गार्ग्यः पप्रच्छ । भगवन्नेतस्मिन् पुरुषे कानि स्वपन्ति? कान्यस्मिञ्जाग्रति? कतर एष देवः स्वप्नान् पश्यति? कस्यैतत्सुखं भवति? कस्मिन्नु सर्वे संप्रतिष्ठिता भवन्तीति ॥ १ ॥

अथ then गार्ग्यः of the clan of Garga सौर्यायणी the grandson of Sūrya एनम् him (Pippalāda) पप्रच्छ asked भगवन् Revered Sir, एतस्मिन् in this पुरुषे man कानि what स्वपन्ति sleep? अस्मिन् in him कानि what जाग्रति are awake एषः of these कतरः which देवः god (sense) स्वप्नान् dreams पश्यति see? कस्य whose एतत् this सुखम् happiness भवति becomes कस्मिन् on which सर्वे all संप्रतिष्ठिताः established भवन्ति are?

Then Gārgya Sauryāyaṇin asked him: 'Revered Sir, what are they that sleep in man? and what again are awake in him? Of these which god sees dreams? whose is the happiness? on what again are all established?'

[Notes—The questioner wants to know what parts of man sleep in sleep, and what are awake in the

awakened state. In sleep again what in man dreams the dream, and what enjoys the calm repose of the dreamless sleep.]

तस्मै स होवाच । यथा गार्ग्य मरीचयोऽर्कस्यास्तं गच्छतः सर्वा एतस्मिन् स्तेजोमण्डल एकीभवन्ति । ताः पुनः पुनरुद-यतः प्रचरन्त्येवं ह वै तत् सर्वं परे देवे मनस्येकीभवति । तेन तर्ह्येष पुरुषो न शृणोति, न पश्यति, न जिघ्रति, न रसयते, न स्पृशते, नाभिवदते, नादत्ते, नानन्दयते, न विसृजते, नेयायते, स्वपितीत्याचक्षते ॥ २ ॥

सः he (Pippalāda) तस्मै to him उवाच said—गार्ग्य O Gārgya यथा as अस्तंगच्छतः the setting अर्कस्य of the sun सर्वाः all मरीचयः rays एतस्मिन् in this तेजोमण्डले circle of light (solar orb) एकीभवन्ति become united; पुनः again उदयतः the rising (अर्कस्य of the sun) ताः those (rays) पुनः again प्रचरन्ति go out (radiate) एवम् so ह verily तत् that सर्वम् all (senses) परे higher देवे in god मनसि in mind एकीभवति become united. तेन thus तर्हि then एषः this पुरुषः man (being) न शृणोति hears not, न पश्यति sees not, न जिघ्रति smells not, न रसयते tastes not, न स्पृशते feels not, न अभिवदते speaks not, न आदत्ते takes not, न आनन्दयते enjoys not, न विसृजते evacuates not, न इयायते moves not, (तदा then) स्वपिति sleeps इति thus आचक्षते says (the world).

To him he said: 'As the rays of the setting sun, O, Gārgya, become united in the orb of

light (the sun) and while rising they again go out, so (in sleep) all [1] become one in the superior god, the mind; hence the man hears not, sees not, smells not, tastes not, feels not, speaks not, enjoys not, evacuates not, moves not; and they say " (he) sleeps ".

[NOTES—1. *All become one etc.—i.e.*, all the senses and organs (both motor and sensory) become dormant in the mind.]

प्राणाग्नय एवैतस्मिन् पुरे जाग्रति। गार्हपत्यो ह वा एषोऽपानो व्यानोऽन्वाहार्यपचनो यद्गार्हपत्यात् प्रणीयते प्रणयना-दाहवनीयः प्राणः ॥ ३ ॥

एतस्मिन् in this पुरे city (body) प्राणाग्नयः the fires of Prāṇa एव alone जाग्रति remain awake; एषः this अपानः Apāna वै verily गार्हपत्यः the Gārhapatya fire; व्यानः Vyāna अन्वाहार्यपचनः Anvāhāryapacana fire, यत् because गार्हपत्यात् from the Gārhapatya fire प्रणयनात् that from which it is taken प्रणीयते is taken प्राणः Prāṇa एव alone आहवनीयः the Āhavanīya fire.

'The fires of Prāṇa alone remain awake in this city. This Apāna is the Gārhapatya fire, the Vyāna is the Anvāhāryapacana and the Prāṇa is the Āhavanīya fire since it is taken from the Gārhapatya fire.

[NOTES—In sleep although the senses remain dormant, the Prāṇas ever remain active. But the significance of comparing the Prāṇas to the fires is not very clear. In Agnihotra sacrifice, there are mainly three kinds of fires used, *viz.*, (1) Anvāhāryapacana or Dakṣināgni, (2) Gārhapatya and (3) Āhavanīya. The first fire is placed on the southern side and is used only for offering oblations to the forefathers. The second, the household fire, is kept constantly burning on an altar and all other fires are taken from it. The third is the fire into which all the oblations to gods are offered. Śaṅkara says that as there are some similarities between the Agnis and Prāṇas, the analogy is drawn. Vyāna works in the nerve on the right side of the heart; so it is compared to the Dakṣina fire. Apāna remains active constantly in the lower part of the system. From it proceeds the Prāṇa in sleep; so the Apāna is called Gārhapatya fire. And like the Āhavanīya fire which is taken from the Gārhapatya, Prāṇa proceeds from Apāna; so it is compared to the former fire.]

यदुच्छ्वासनिःश्वासावेतावाहुती समं नयतीति स समानः । मनो ह वाव यजमान इष्टफलमेवोदानः स एनं यजमानमहरहर्ब्रह्म गमयति ॥ ४ ॥

यत् as एतौ these two उच्छ्वासनिश्वासौ expiration and inspiration आहुती two oblations समम् equally नयति takes इति thus सः समानः that Samāna (होता the Hotṛ priest). मनः the mind ह verily यजमानः the sacrificer उदानः the Udāna एव indeed इष्टफलम् the fruit of the

sacrifice सः he (the Udāna) एनम् this यजमानम् the sacrificer अहरहः every day ब्रह्म Brahman गमयति takes.

As it carries the two oblations of inspiration and expiration equally into the system, the Samāna is the Hotṛ; the mind is verily the sacrificer and the Udāna is the fruit of the sacrifice inasmuch as it takes the sacrificer every day to Brahman.[1]

[Notes—1. *It takes . . . Brahman.*—Ordinarily there are three states of human consciousness—(1) the awakening state, when the physical world becomes the object of cognition, (2) the dreaming state, when dreams formed out of the impressions of the awakening state are perceived, and (3) the state of dreamless deep sleep, when the content of consciousness is nothing of the sense world or its impressions, but a vague feeling of unconditioned being. There is a fourth state of consciousness known as Samādhi, when the consciousness of the being alone remains in its infinitude without its limiting adjuncts. The attainment of this consciousness means the realization of Brahman. The consciousness in deep sleep is very similar to this consciousness, the difference being only that the consciousness during deep sleep is vague and impermanent, while that in the latter is distinct, full of light, and permanent at least in its effect and impression. Hence the Śruti tells here that the Udāna takes the mind, the sacrificer, every day in deep sleep to Brahman, *i.e.*, to a state which is very near to Brahman.]

अत्रैष देवः स्वप्ने महिमानमनुभवति । यद् दृष्टं दृष्टमनुपश्यति ; श्रुतं श्रुतमेवार्थमनुश्रृणोति ; देशदिगन्तरैश्च प्रत्यनुभूतं पुनः पुनः प्रत्यनुभवति ; दृष्टं चादृष्टं च, श्रुतं चाश्रुतं चानुभूतं चाननुभूतं च, सच्चासच्च, सर्वं पश्यति सर्वः पश्यति ॥ ५ ॥

एषः this देवः god (mind) अत्र here स्वप्ने in dream महिमानम् grandeur (power) अनुभवति perceives (enjoys) यत् what दृष्टम् दृष्टम् whatever seen अनुपश्यति sees again, श्रुतम् श्रुतम् एव whatever heard अर्थम् object अनुश्रृणोति, hears again देशदिगन्तरैः in different places and quarters च also प्रत्यनुभूतम् perceived पुनः पुनः again and again प्रत्यनुभवति is perceived, दृष्टम् seen च and अदृष्टम् unseen श्रुतम् heard अश्रुतम् unheard अनुभूतम् perceived अननुभूतम् unperceived च and सत् real असत् unreal सर्वम् all पश्यति, sees (स्वयमपि itself) सर्वः all (सन् being) पश्यति sees.

Here, in this state, the god enjoys [1] its power of dream—it sees again whatever has been seen before, hears whatever has been heard before, enjoys again what has been enjoyed in different places and quarters. Becoming all, it sees all that has been seen and unseen, heard and unheard, perceived and unperceived, real and unreal.

[NOTES—When all the senses lie dormant in sleep, the mind builds up in dream a world of its own out of the impressions received in the awakened state and enjoys the visions. All the different component parts of a dream are impressions of actual experiences, obtained, it may be, in different times; but they are curiously and fantastically linked together in sleep, when the controlling power of both reason and will is absent, and so we find that we experience things in dream which we have never seen or heard in the waking state. But ordinary dreams can be better explained physiologically than by mere psychology, although there are dream-phenomena that directly prove the existence of psychic mind and the Liṅgaśarīra of man.

1. *Enjoys its power.*—*i.e.*, unlike the awakening state, enjoys its single nature untrammelled by the senses.]

स यदा तेजसाभिभूतो भवति, अत्रैष देवः स्वप्नान् न पश्यत्यथ तदैतस्मिञ्छरीरे एतत्सुखं भवति ॥ ६ ॥

सः he (the mind) यदा when तेजसा with the power अभिभूतः overpowered भवति becomes अत्र here (in this condition) एषः this देवः god (the Jīvātman) स्वप्नान् the dreams न पश्यति does not see. तदा then एतस्मिन् शरीरे in this body एतत् this सुखम् bliss भवति becomes (is enjoyed).

When the mind [1] is overcome by power, the god (Jiva) sees not the dream,—then [2] in the body bliss is enjoyed.

[Notes—1. *The mind is overcome by the power.*—In the original the word is 'tejasā' which means 'by light' or 'by power.' Śaṅkarācārya explains it as 'the light of the sun, which is called citta and is in the nerves,' but this does not elucidate the term. Ordinarily, the mind is conceived as a self-effulgent light lighting up everything it comes in contact with; but in deep sleep that self-effulgence of the mind is overpowered for the time being by some other power which might be of the Nature outside or of the body, and of a Tamasic kind.

2. *Then in the body etc.*—*i.e.*, the blissful, calm repose of the deep sleep, which has a ray of that beatific peace enjoyed in the super-conscious state.]

स यथा सोम्य वयांसि वासोवृक्षं संप्रतिष्ठन्ते, एवं ह वै तत् सर्वं पर आत्मनि संप्रतिष्ठते ॥ ७ ॥

हे सोम्य O young friend (*lit.* good-looking man) वयांसि the birds यथा as वासोवृक्षम् the tree where they roost सम्प्रतिष्ठन्ते fly towards, एवम् so ह verily तत् that सर्वम् all these परे in the superior आत्मनि in the Ātman सम्प्रतिष्ठते go (are established).

As birds, my young friend, go to the tree to roost, so all [1] these rest in the superior [2] Ātman.

[Notes—1. *All these*—*i.e.*, what are enumerated in the next Section.

2. *Superior Ātman.*—*i.e.* the Jīvātman—the Ātman related to body etc.]

पृथिवी च पृथिवीमात्रा चापश्चापोमात्रा च, तेजश्च तेजोमात्रा च, वायुश्च वायुमात्रा चाकाशश्चाकाशमात्रा च, चक्षुश्च द्रष्टव्यं च, श्रोत्रं च श्रोतव्यं च, घ्राणं च घ्रातव्यं च, रसश्च रसयितव्यं च, त्वक्च स्पर्शयितव्यं च, वाक्च वक्तव्यं च, हस्तौ चादातव्यं चोपस्थश्चानन्दयितव्यं च, पायुश्च विसर्जयितव्यं च, पादौ च गन्तव्यं च, मनश्च मन्तव्यं च, बुद्धिश्च बोद्धव्यं चाहंकारश्चाहंकर्तव्यं च, चित्तंच चेतयितव्यं च, तेजश्च विद्योतयितव्यं च, प्राणश्च विधारयितव्यं च ॥ ८ ॥

पृथिवी earth पृथिवीमात्रा the subtle earth element, च also आपः च and water आपोमात्रा च and the subtle water element, तेजः light च and तेजोमात्रा the light element च and, वायुः the air च and वायुमात्रा the subtle air element च and, आकाशः the ether च and आकाशमात्रा the ether element च and, चक्षुः the eye च and द्रष्टव्यम् object च and of sight, श्रोत्रम् the ear च and श्रोतव्यम् the object of hearing च and, घ्राणम् the smell च and घ्रातव्यम् the object of smell च and, रसः taste च and रसयितव्यम् the object of taste च and, त्वक् the touch च and स्पर्शयितव्यम् च and the object of touch, वाक् speech च and वक्तव्यम् the object of speech च and (*i.e.*, what can be spoken) हस्तौ the two hands च and आदातव्यम् what can be taken च and, उपस्थः the organ of generation च and आनन्दयितव्यम् the object of enjoyment च and, पायुः

the organ of excretion च and विसर्जयितव्यम् the object of excretion च and, पादौ the two feet च and गन्तव्यम् what can be walked up to, मनः the mind च and मन्तव्यम् the object of thought च and, बुद्धिः the intellect च and बोद्धव्यम् the object of intellection च and, अहंकारः the ego च and अहंकर्त्तव्यम् the object of egoism च and, चित्तम् the memory च and चेतयितव्यम् the object of memory च and, तेजः the light विद्योतयितव्यम् what is to be lighted up च and, प्राणः the Prāṇa (Energy) च and विधारयितव्यम् what can be held up च and (एते सर्वे आत्मनि सम्प्रतिष्ठन्ते all these rest in the Ātman.)

Earth and its subtle element, Water and its subtle element, Light and its subtle element, Air and its subtle element, Ether and its subtle element, the eyes and what can be seen, the smell and what can be smelt, the taste and what can be tasted, the touch and what can be touched, the organ of speech and what can be spoken, the hands and what can be taken, the organ of generation and its object of enjoyment, the organ of excretion and what can be excreted, the feet and what can be walked up to, the mind and what can be thought of, the intellect and what can be comprehended, the ego and the object of egoism, the memory and its object, the light and what

can be lighted up, the Prāṇa and what is to be sustained—all these rest in the superior Ātman in deep sleep.

[NOTES—All the gross and subtle elements with their respective senses of perception, all the organs, both motor and sensory, all intellections, even the egoity, rest unmanifested in deep sleep in the Ātman. Then the Jiva remains in his Kāraṇa Sarīra, vested in Avidyā alone, without the further superimposition of her ramifications or products. In this sense, deep sleep can be said to be nearer to the native glory of the Ātman than even the awakening state.]

एष हि द्रष्टा स्पष्टा श्रोता घ्राता रसयिता मन्ता बोद्धा कर्ता विज्ञानात्मा पुरुषः । स परेऽक्षरे आत्मनि सम्प्रतिष्ठते ॥ ९ ॥

एषः he हि verily द्रष्टा the seer, स्प्रष्टा he who feels श्रोता the hearer घ्राता he who smells, रसयिता he who tastes, मन्ता the thinker, बोद्धा the perceiver, the knower, कर्ता the doer, विज्ञानात्मा the self of knowledge पुरुषः the person (with all the qualifying adjuncts) सः he परे supreme अक्षरे immutable, imperishable आत्मनि in the Ātman सम्प्रतिष्ठते is established.

It is he who sees, feels, hears, smells, tastes, thinks, knows; he is the doer, the intelligent soul, the Puruṣa [1]. He [2] is established in the supreme immutable Ātman.

[NOTES—The present section refers to the Jīvātman inasmuch as the intelligence of the Jīvātman makes all perception and intellection possible, the senses and the mind being only instruments through which it acts, or better, for whose existence the mind and the senses function.

1. *Puruṣa*—He is called Puruṣa because he is filled with limiting adjuncts.

2. *He is established . . . Supreme Ātman.*—The Jīvātman stands to the Paramātman, according to the Advaita Vedanta, as a portion of the sky enclosed by the four walls of a room stands to the whole sky, or, as Śaṅkara tells in his commentary, as the myriads of sun-images reflected on different waters stand to the real sun. The relation and division are only verbal and apparent and not real.

The Dvaitins and Viśiṣṭadvaitins might take this Śruti as an authority for their theory of Dualism, *i.e.*, the Jīvātman and Paramātman are two different entities, the former being dependent upon the latter. But then the subsequent passages would appear hard to be reconciled to that view. Hence this passage is better explained in the Advaitic sense.]

परमेवाक्षरं प्रतिपद्यते, स यो ह वै तदच्छायमशरीरमलोहितं शुभ्रमक्षरं वेदयते ; यस्तु सोम्य, स सर्वज्ञः सर्वो भवति, तदेष श्लोकः ॥ १० ॥

यः who ह वै assuredly तत् that अच्छायम् the shadowless, अशरीरम् bodiless, अलोहितम् colourless (*lit.* not of red colour), शुभ्रम् pure अक्षरम् indestructible वेदयते

knows, सः he परम् the supreme अक्षरम् the indestructible एव verily प्रतिपद्यते attains. सोम्य my young friend यः तु and who again (एवम् विद्वान् has known thus) सः he सर्वज्ञः omniscient सर्वः all भवति becomes. तत् about that एषः the following श्लोकः verse भवति is.

The Supreme Undecaying One, my young friend, he verily attains, who knows the indestructible, the pure, without [1] shadow, colour [2], or body. He becomes all and omniscient. There is the following verse about it.

[NOTES—1. *Without—i.e.*, unshrouded by ignorance, 2. *Colour—i.e.*, devoid of all attributes.]

विज्ञानात्मा सह देवैश्च सर्वैः
प्राणा भूतानि संप्रतिष्ठन्ति यत्र ।
तदक्षरं वेदयते यस्तु सोम्य
स सर्वज्ञः सर्वमेवाविवेशेति ॥ ११ ॥

विज्ञानात्मा the self of intellect (Buddhi) सर्वैः all देवैः gods (senses) सह with प्राणाः Prāṇas, भूतानि the elements यत्र in which सम्प्रतिष्ठन्ति rest, सोम्य my friend, यः who तु again तत् that अक्षरम् the imperishable वेदयते knows सः he सर्वज्ञः omniscient सर्वम् all एव verily आविवेश enters इति thus.

My young friend, he who knows that Imperishable in Which rest the mind, the senses[1] and the Prāṇas, verily becomes omniscient and enters into all.

[NOTES—1. *The senses and the Prāṇas*—Śaṅkarācārya explains 'Devas' in the text as gods like Agni, Indra, etc., who preside over the functions of the senses and 'Prāṇas' as the senses.

Enters into all—*i.e.*, realising himself as the Ātman feels himself as existing in all.]

END OF THE FOURTH QUESTION

पञ्चमः प्रश्नः FIFTH QUESTION

अथ हैनं शैब्यः सत्यकामः पप्रच्छ—स यो ह वै तद्भगवन् मनुष्येषु प्रायणान्तमोङ्कारमभिध्यायीत, कतमं वाव स तेन लोकं जयतीति । तस्मै स होवाच ॥ १ ॥

अथ then शैब्यः सत्यकामः Satyakāma, the son of Śibi एनम् him (Pippalāda) पप्रच्छ asked, भगवन् Venerable Sir मनुष्येषु among men, सः यः he who प्रायणान्तम् until death तत् that ओंकारम् the Om अभिध्यायीत would meditate, सः he तेन by that कतमम् which लोकम् world जयति conquers (attains). इति thus. तस्मै to him सः he (Pippalāda) उवाच said ह verily.

Then Satyakāma, the sun of Śibi, asked him, 'Venerable Sir, among men what world does he attain by that, who would meditate upon Om until death?' To him he replied:

एतद् वै सत्यकाम परं चापरं च ब्रह्म यदोंकारः ।
तस्माद् विद्वानेतेनैवायतनेनैकतरमन्वेति ॥ २ ॥

सत्यकाम O Satyakāma, एतत् this वै verily परम् च superior अपरम् च and inferior ब्रह्म Brahman यत् what

ओङ्कारः Om. तस्मात् therefore, विद्वान् the knower एतेन by this आयतनेन means एकतरम् one of the two अन्वेति attains.

What is Om, O Satyakāma, is verily the higher [1] and the lower Brahman. Therefore the knower attains either of the two by this means.

[NOTES—1. *Higher and lower Brahman.*—*i.e.*, the supreme, unmanifested, absolute Brahman, and the manifested Hiraṇyagarbha.

Om being the all-comprehensive sound-symbol of Brahman, it represents the manifested state of Brahman by its audible sound, and the unmanifested by its inaudible, unexpressed form, known as the अर्धमात्रा or कलातीता]

स यद्येकमात्रमभिध्यायीत स तेनैव संवेदितस्तूर्णमेव जगत्यामभिसंपद्यते । तमृचो मनुष्यलोकमुपनयन्ते, स तत्र तपसा ब्रह्मचर्येण श्रद्धया संपन्नो महिमानमनुभवति ॥ ३ ॥

सः he यदि if एकमात्रम् the one syllable (*i.e.*, A) अभिध्यायीत meditates upon, सः he तेन by that एव alone संवेदितः being enlightened तूर्णम् quickly एव verily जगत्याम् into this world अभिसम्पद्यते comes back (is reborn). ऋचः the Ṛk (*i.e.*, the first mātrā A) तम् him मनुष्यलोकम् the world of man उपनयन्ते take. सः he तत्र there तपसा with Tapas (austerity) ब्रह्मचर्येण with continence, श्रद्धया with faith सम्पन्नः being endowed महिमानम् greatness अनुभवति gets.

If he meditates upon the one syllable, he comes back to this world very soon (after his death) being enlightened by that. Ṛks take him to the world of man, where he attains the greatness (in life) being endowed with austerity, continence, and faith.

अथ यदि द्विमात्रेण मनसि सम्पद्यते सोऽन्तरिक्षं यजुर्भिरुन्नीयते सोमलोकम् । स सोमलोके विभूतिमनुभूय पुनरावर्तते ॥ ४ ॥

अथ again, यदि if द्विमात्रेण by two syllables (A+U) (अभिध्यायीत meditated तदा then) मनसि in mind सम्पद्यते attains (becomes united), सः he यजुर्भिः by the Yajus अन्तरिक्षम् in the sky सोमलोकम् the world of the moon उन्नीयते is taken up. सः he सोमलोके in that world of the moon विभूतिम् grandeur (objects of enjoyment) अनुभूय having enjoyed पुनः again आवर्त्तते returns.

If, again, one meditates upon the two syllables, one is united [1] with the mind (after death). He is taken to the world of the moon in the sky, and there in that world of the moon, having enjoyed its grandeur, comes back again (into this world).

[NOTES—1. *United with the mind—i.e.*, remains in his Sūkṣmaśarīra, the mental body.]

यः पुनरेतं त्रिमात्रेणोमित्येतेनैवाक्षरेण परं पुरुषमभिध्यायीत स तेजसि सूर्ये संपन्नः। यथा पादोदरस्त्वचा विनिर्मुच्यत एवं ह वै स पाप्मना विनिर्मुक्तः स सामभिरुन्नीयते ब्रह्मलोकं स एतस्माज्जीवघनात्परात्परं पुरिशयं पुरुषमीक्षते, तदेतौ श्लोकौ भवतः ॥ ५ ॥

यः who पुनः again एतम् this (Om) त्रिमात्रेण with the three syllables (A+U+M) ओम् Om इति thus एतेन by this अक्षरेण letter परम् the Supreme पुरुषम् Puruṣa (Being) अभिध्यायीत would meditate सः he तेजसि in the light सूर्ये in the sun सम्पन्नः becomes united. यथा as पादोदरः serpent त्वचा from the skin (slough) विनिर्मुच्यते is freed एवम् like that ह वै verily सः he पाप्मना from sins विनिर्मुक्तः becomes free. सः he सामभिः by the Sāma hymns उन्नीयते is elevated to ब्रह्मलोकम् the world of Brahmā. सः he एतस्मात् from this जीवघनात् the Macrocosmic Soul (Hiraṇyagarbha) परम् the Supreme पुरिशयम् existing in the heart, पुरुषम् the Puruṣa ईक्षते beholds. तत् about that एतौ these श्लोकौ two verses भवतः are.

Again, he who meditates upon the Supreme Puruṣa with the letter Om, constituted of three moras becomes [1] united with the effulgent Sun. He is freed from all sins, even as a snake is freed from its slough. He is taken up to the world of Brahmā by the Sāma hymns. From

that Macrocosmic Self he beholds the Supreme Puruṣa residing in the heart. There are the two following verses about it:

[Notes—1. *Becomes united etc.*—*i.e.*, he attains the path of Kramamukti.]

तिस्रो मात्रा मृत्युमत्यः प्रयुक्ता अन्योन्यसक्ता अनविप्रयुक्ताः ।
क्रियासु बाह्याभ्यन्तरमध्यमासु सम्यक्प्रयुक्तासु न कम्पते ज्ञः ॥ ६ ॥

तिस्रः the three मात्राः Mātrās (moras) (एकैकशः separately) प्रयुक्ताः employed (चेत् if) मृत्युमत्यः are mortal. अन्योन्यसक्ताः when attached to one another अनविप्रयुक्ताः not wrongly employed (भवति becomes) बाह्याभ्यन्तरमध्यमासु in the external, internal, and the middle क्रियासु functions. सम्यक् properly प्रयुक्तासु when employed ज्ञः the knower न कम्पते does not tremble.

The Three Mātrās when [1] employed separately are mortal; but when [2] they are connected with one another, they are not wrongly employed. When [3] they are properly employed, in all the [4] internal, external, and middle functions, the knower trembles [5] not.

[Notes—1. *When employed separately etc.*—when each of the three mātrās A U M, is taken separately and meditated upon, the contemplator has to be born again and again in this world as explained in V. 3. 4.

2. *When they are connected with one another etc.—i.e.,* when all the three mātrās are blended together in significance and sound, they truly represent the universal Brahman, and when thus meditated upon, they bear the proper fruit as described in the previous section.

3. *When they are properly employed—i.e.,* properly meditated upon.

4. *The internal, external, and middle functions—i.e.,* in sleeping, waking, and dreaming states.

5. *Trembles not—i.e.,* does not waver from the consciousness of the Ātman or from the meditation.]

ऋग्भिरेतं यजुर्भिरन्तरिक्षं सामभिर्यत्तत्कवयो वेदयन्ते।
तमोंकारेणैवायतनेनान्वेति विद्वान् यत्तच्छान्तमजरममृतमभयं परं चेति ॥ ७ ॥

ऋग्भिः by the Ṛks (*i.e.,* the first mātrā) एतम् this (*i.e.,* the world of man) यजुर्भिः by the Yajus (*i.e.,* by the second mātrā) अन्तरिक्षम् the sky (*i.e.,* the world of the Moon situated in the sky) सामभिः by the Sāmans (*i.e.,* by the third mātrā along with the first two) यत् what कवयः the wise वेदयन्ते know तत् that (ब्रह्मलोकम् the world of Brahmā आप्नोति attains.) यत् what शान्तम् peaceful अजरम् undecaying अमृतम् immortal अभयम् free from all fear परम् supreme तम् that (Brahman) विद्वान् the sage ओङ्कारेण by Om आयतनेन means एव only अन्वेति gets united with. च and इति thus.

By the Ṛk hymns this world is attained, by Yajus the sky (the world of the moon), and by

the Sāmans, is attained that which is known to the wise only. What is peaceful, undecaying, immortal, free from all fear and supreme, the sage also attains by means of this Om.

[NOTES—The sound OM is produced by the combination of the three sounds A, U and M. These are the three mātrās of OM; further there is the Ardhamātrā, or the inaudible sound which still lingers even when the audible sound dies away, and which can be detected only by fine perception and concentration.

It is held that OM is the sound-symbol of Brahman, and so it is said to be the first sound produced at the beginning of creation. From the three mātrās of OM came out the 'feet' of Gāyatrī, and from the three 'feet' came out the three Vedas and the three worlds or Vyāhṛtis. From अ came out 'तत् सवितुर्वरेण्यं' which expanded itself into the Ṛgveda, from उ, 'भर्गो देवस्य धीमहि' which expanded itself into Yajurveda, and from म्, 'धियो यो नः प्रचोदयात्' which expanded itself into Sāmaveda. The first is स्तुतिपर (hymnal), the second is क्रियापर (devoted to work), and the third is ज्ञानपर (devoted to knowledge).

So by the meditation upon the different mātrās, different ends are attained according to the significations of the mātrās. But when the mind is concentrated upon the Ardhamātrā, the Supreme Brahman is realized. This has been indicated by the latter half of this section. For further information *vide* Swāmi Vivekānanda's *Bhaktiyoga*.]

END OF THE FIFTH QUESTION

षष्ठः प्रश्नः SIXTH QUESTION

अथ हैनं सुकेशा भारद्वाजः पप्रच्छ। भगवन् हिरण्यनाभः कौसल्यो राजपुत्रो मामुपेत्यैतं प्रश्नमपृच्छत—षोडशकलं भारद्वाज पुरुषं वेत्थ? तमहं कुमारमब्रुवं नाहमिमं वेद यद्यहमिममवेदिषं कथं ते नावक्ष्यमिति। समूलो वा एष परिशुष्यति योऽनृतमभिवदति। तस्मान्नार्हाम्यनृतं वक्तुम्। स तूष्णीं रथमारुह्य प्रवव्राज। तं त्वा पृच्छामि क्वासौ पुरुष इति ॥ १ ॥

अथ next ह verily भारद्वाजः सुकेशा Sukeśas of the Bhāradvāja Gotra एनम् him (Pippalāda) पप्रच्छ asked; भगवन् holy sir, कौसल्यः of Kosala हिरण्यनाभः Hiraṇya-nābha राजपुत्रः the prince माम् me उपेत्य having approached एतम् this प्रश्नम् question पप्रच्छ asked: भारद्वाज O Bhāradvāja, षोडशकलम् of sixteen parts पुरुषम् Puruṣa वेत्थ do (you) know? अहम् I तम् that कुमारम् prince अब्रुवम् said, अहम् I इमम् this न वेद do not know. अहम् I यदि if इमम् this अवेदिषम् had known (तर्हि then) ते to thee कथम् why न not अवक्ष्यम् have told? इति thus. यः who अनृतम् falsehood वदति tells एषः this one वै verily समूलः with the whole root परिशुष्यति dries up (is destroyed);

तस्मात् therefore अनृतम् falsehood वक्तुम् to tell न अर्हामि I do not deserve. सः he (the prince) तूष्णीम् silently रथम् the chariot आरुह्य having ascended प्रवव्राज went away त्वा to thee तम् that पृच्छामि I ask असौ this पुरुषः Puruṣa क्व where, इति thus.

Next, Sukeśa of the clan of Bhāradvāja asked him: 'Venerable Sir, Hiraṇyanābha, the prince of Kosala, came to me and put me the question, "Well Bhāradvāja, do you know the Puruṣa who is of sixteen parts?" I replied to the Prince, "I do not know him; had I known him, why should I not tell it to thee? He who tells a lie, perishes, root and all; so it behoves me not to tell a lie." He got into his chariot and went away. So I ask thee where is that Puruṣa?'

तस्मै स होवाच। इहैवान्तःशरीरे सोम्य स पुरुषो यस्मिन्नेताः षोडशकलाः प्रभवन्तीति ॥ २ ॥

तस्मै to him सः he ह verily उवाच said, सोम्य my young friend सः that पुरुषः the Puruṣa इह here अन्तःशरीरे within this body (वर्त्तते exists) यस्मिन् in which एताः these षोडशकलाः the sixteen parts प्रभवन्ति arise.

To him he said: 'Here, within this body, my friend, exists that Puruṣa, from which arise the sixteen parts.'

[NOTES—Here it is stated that the Puruṣa, the Ātman of which more will be spoken in the subsequent sections is within this body; but the statement should not be taken in too strict a sense. As the Ātman is generally perceived first as our own very self, which animates this body, it is spoken of as existing within this body. In reality He is all-pervading, unrestricted by space-limit.]

स ईक्षांचक्रे। कस्मिन्नहमुत्क्रान्त उत्क्रान्तो भविष्यामि कस्मिन् वा प्रतिष्ठिते प्रतिष्ठास्यामीति ॥ ३ ॥

सः he ईक्षाञ्चक्रे thought कस्मिन् उत्क्रान्ते who having gone out अहम् I (अपि also) उत्क्रान्तः gone out भविष्यामि shall become. कस्मिन् प्रतिष्ठिते who being established प्रतिष्ठास्यामि shall be established (in this body).

He reflected: By whose going out shall I go out and by whose stay again shall I stay (in this body).

स प्राणमसृजत। प्राणाच्छ्रद्धां खं वायुर्ज्योतिरापः पृथिवीन्द्रियं मनः। अन्नमन्नाद्वीर्यं तपो मन्त्राः कर्मलोकाः लोकेषु च नाम च ॥ ४ ॥

सः he (the Puruṣa) प्राणम् the Prāṇa (Hiraṇyagarbha) असृजत created. प्राणात् from the Prāṇa श्रद्धाम् faith खम् ether, वायुः air, ज्योतिः fire, आपः water, पृथिवी earth, इन्द्रियम् the senses, मनः the mind, अन्नम् food, अन्नात् from food वीर्यम् vigour (strength), तपः penance, मन्त्राः

the Vedas, कर्म the Yajñas, लोकाः the worlds, लोकेषु in the worlds च again नाम name च also (असृजत created).

He created the Prāṇa; from the prāṇa came out faith,[1] ether, air, fire, water, earth, the senses, the mind, and food. From[2] food came vigour, penance, the Vedas, the Yajñas, and the worlds. And in the worlds again was created Name.

[NOTES—The sixteen categories enumerated here are the sixteen Kalās or parts belonging to the Puruṣa referred to in the previous sections. The cosmology is rather loosely described here.

1. *Faith*—Śraddhā is the word used in the text, and it has been explained as Āstikyabuddhi, but it may very well be taken here for Buddhi itself.

2. *From Food etc.*—Food produces vigour and strength in man, which again leads him to do different works, and for the enjoyments of the results of those works different worlds were created. Hence in this sense, it has been said that 'from food came vigour etc.']

स यथेमा नद्यः स्यन्दमानाः समुद्रायणाः समुद्रं प्राप्यास्तं गच्छन्ति भिद्येते तासां नामरूपे समुद्र इत्येवं प्रोच्यते एवमेवास्य परिद्रष्टुरिमाः षोडशकलाः पुरुषायणाः पुरुषं प्राप्यास्तं गच्छन्ति ; भिद्येते तासां नामरूपे पुरुष इत्येवं प्रोच्यते स एषोऽकलोऽमृतो भवति तदेष श्लोकः ॥ ५ ॥

सः that यथा as समुद्रायणाः coursing towards the ocean स्यन्दमानाः flowing इमाः these नद्यः rivers समुद्रम् the ocean प्राप्य having reached अस्तम् गच्छन्ति disappear, तासाम् their नामरूपे names and forms भिद्येते are obliterated, समुद्रः the ocean इति thus एवम् alone प्रोच्यते is spoken of ; एवम् so एव verily अस्य of this परिद्रष्टुः the seer of all things पुरुषस्य of the Puruṣa, इमाः these पुरुषायणाः resting in the Puruṣa, षोडशकलाः the sixteen kalās पुरुषम् the Puruṣa प्राप्य having reached अस्तं गच्छन्ति disappear, तासाम् of these नामरूपे the name and form भिद्येते are destroyed. पुरुषः the Puruṣa इति thus एवम् alone प्रोच्यते is spoken of, सः that एषः this (person) अकलः devoid of Kalās अमृतः immortal भवति becomes तत् about that एषः the following श्लोकः verse भवति is.

As the flowing rivers that tend towards the sea, having reached it, merge into the ocean, all their names and forms disappear and people speak only of the ocean, so the sixteen kalās of this Seer, the Puruṣa, resting in Him alone, having reached Him disappear in Him; their names and forms are destroyed and people speak of the Puruṣa only. Then He becomes devoid of kalās, and immortal. There is the following verse about it.

[Notes—When all the sixteen kalās which are cognized in the ordinary 'ignorant' state are merged in

the Ātman in Samādhi by the practice of Yoga, then their existence is not perceived in the consciousness and the Conscious Principle, the Ātman, alone remains in its unalloyed glory.]

अरा इव रथनाभौ कला यस्मिन् प्रतिष्ठिताः ।
तं वेद्यं पुरुषं वेद यथा मा वो मृत्युः परिव्यथा इति ॥ ६ ॥

रथनाभौ in the nave of the chariot अराः spokes इव like कलाः the Kalās यस्मिन् in whom प्रतिष्ठिताः are established तम् that वेद्यम् worth knowing पुरुषम् the Puruṣa वेद know यथा so that मृत्युः death वः ye मा परिव्यथाः may not hurt.

In whom rest the kalās like spokes in the nave of a chariot-wheel, know Him, the Puruṣa, worthy to be known, that death might not hurt you.

[Notes—The simile given here is very significant. As the spokes only rest on the nave but do not form an integral part of the same, so these kalās are not part of the Puruṣa in the real sense of the term; they are mere erections of His Māyāśakti, and as such, are dependent on Him.]

तान् होवाचैतावदेवाहमेतत् परं ब्रह्म वेद। नातः परमस्तीति॥ ७॥

तान् to them (सः he) उवाच said, अहम् I एतावत् up to this एतत् this परम् Supreme ब्रह्म the Brahman वेद know. अतः beyond this परम् suprerior न अस्ति there is not.

To them he said, 'So far I know of the Supreme Brahman; there is nothing higher than that.'

ते तमर्चयन्तस्त्वं हि नः पिता योऽस्माकमविद्यायाः परं पारं तारयसीति । नमः परमऋषिभ्यो नमः परमऋषिभ्यः ॥ ८ ॥

ते they (the six questioners) तम् him अर्चयन्तः having worshipped (उवाच said) त्वम् हि verily thou (art) नः our पिता father, यः who अस्माकम् us अविद्यायाः of the ignorance परम् the supreme पारम् the shore beyond तारयसि taken इति thus, नमः Obeisance परमऋषिभ्यः to the highest Ṛṣis.

Having worshipped him, they said, 'Thou art our father that hast taken us across to the other shore beyond avidyā (ignorance).

Obeisance to the highest Ṛṣis!
Obeisance to the highest Ṛṣis!

END OF THE SIXTH QUESTION

ओं भद्रं कर्णेभिः शृणुयाम देवाः भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरङ्गैस्तुष्टुवांसस्तनूभिः व्यशेम देवहितं यदायुः ॥

स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः ।
स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति नो बृहस्पतिर्दधातु ॥

ॐ शान्तिः । शान्तिः । शान्तिः ॥

ॐ तत्सत् ॥ हरिः ॐ ॥